Evangelical Christendom

"Where corpse soever is Christ."

Sept.-Oct., 1927

The Lesson of Lausanne

THE Lausanne Conference on Faith and Order has resulted in what all wise men believed would follow from its gathering. The modern world has taught us all the duty of courtesy, and the clash of conviction on matters of faith has become so common that men have learnt to differ in opinion without personally coming into antagonism. The men who met at Lausanne were representatives of many Christian folds. They were acquainted with the historical grounds that led them to be members of different parts of the Body of Christ. They knew before they met the claims put forward by their brethren of other Churches, and it is safe to say that no one who attended the Conference as the representative of a Church was really surprised by any opinion put forward, astonished by any stand taken, or unprepared for any statement made. The emphasis supported by personal conviction may have come as a proof of deep sincerity, but as we read the reports and study the proceedings we are struck by the fact that everything said and done could have been foretold by keen observers of contemporary Christian life.

The Church of Rome remained outside the Conference. The British Baptists, recognising that the gulf between them and Anglicanism, as set forth in the recent Lambeth discussions, is unbridgeable, withheld their representation. The Greeks proclaimed with studied courtesy that in their opinion Roman Catholics, Anglicans, and Protestants are all heretical and schismatic; they may agree in the message of the Gospel, but in all else they differ. The Anglican delegation was divided, but, as usual, the section led by Bishop Gore blocked the way to any *rapprochement* to the Home and World Non-Episcopal Churches. Undoubtedly some of the Anglican representatives would have rejoiced in a Joint Communion Service. But to meet with the non-confirmed members of other Churches at the Table of the Lord is unthinkable for a certain type of Anglican, and that type compels in England all other types to refrain from action that displeases it! The non-Episcopal Churches as a whole desire unity, and see no insuperable obstacles to attaining a Union which will express the inner Unity in an outward form. But we regret to say that neither Greeks nor Anglicans at the Conference were ready for any steps that will embrace in one Body with a common ministry those who do not accept ecclesiastical views which admittedly are not found in the New Testament, but are the children of Church tradition.

Let it not be thought that all Anglicans share this view. Some spoke with an Evangelical emphasis that left nothing to be desired; but the broad fact remains that Bishop Gore made himself the Anglican leader, who knew what he needed and was determined that nothing should be done by his Anglican brethren to compromise his position. As the Conference progressed it was plain that the ecclesiastical bonds uniting Anglo-Catholic and Orthodox conceptions were stronger than the historic ties that united the Church of England in the past with the Reformed Churches. The eyes of official Anglo-Catholicism as represented at the Conference were more directed to union with the unreformed East than with Reformed Christianity. The situation

is one that demands honest facing. It is an open secret that Anglo-Catholicism, as represented by Bishop Gore at the Lambeth Conference in 1908, blocked the way to more cordial expressions of sympathy with Non-Episcopalians, and that the Anglo-Catholic interpretation of the Appeal to all Christian People has determined the policy of the Church of England. Lausanne made it plain that mediæval conceptions of the Church Ministry and Sacraments must be accepted before any inter-Communion between the Church of England and Non-Episcopal Churches can be considered right by Anglo-Catholics, who now appear to determine the policy of the Church of England. The attitude to the Greek Church is different, and it would seem that the desire for Union with the unreformed Churches of the East is, in the opinion of Anglo-Catholics, free from the insuperable obstacles that block the way to inter-Communion with Non-Episcopalians.

Evangelicalism is not dead in the Church of England. But the position of Evangelicals is one of great difficulty. They know that any ecclesiastical communion *in Sacris* with Non-Episcopalians is barred by the doctrine of Apostolical succession and all it connotes. They also are aware that the ties which unite them with their brother Evangelicals in all the Churches are so strong that they must find expression in something more than the tepid recognition of a common Christian temper, which Lausanne seems to think the only possible course open to them. The apparent triumph of mediævalism is a sad blow to the hopes of many, but there is something greater, higher and more all-pervading than a unity possessed by membership of a Church that presents conflicting ideals, as if they were equally true. *We have to assert more strongly and consistently than ever before the scriptural doctrine of the Body of Christ, the duty of private judgment and the unmediated approach of the sinner to the Saviour.* The central teaching of the great Reformation was the revival of the scriptural and primitive conception of priesthood. The Christian priest is no sacrificing priest, who alone can offer Masses for the quick and the dead, and give absolution through sacramental penance depending on the succession. He is a Minister of the Word and Sacraments, not a Mass priest. Lausanne has made this distinction plain. The forces of Evangelical Christianity now know where they stand, and the World's Evangelical Alliance has, from its foundation, proclaimed the great truth *that all who love and serve the Lord Jesus Christ in sincerity are members of His Body, and as such share all the privileges of the one Church of Christ with ministers equally valid, and Sacraments that bring to all who receive them the fulness of grace taught in the Scriptures of God.* The Alliance stands where Christ and His Apostles stood, and we cannot sacrifice the faith, freedom and fellowship of the Gospel for any union that is based on principles which are man made, not God revealed, and have behind them claims that are contrary to the plain teaching of the Word of God. Evangelical Christianity must gird its loins to proclaim more faithfully, and assert even more strongly than in the past, the redemption wrought by Christ on the Cross, as the privilege of every man who surrenders himself in faith to Him who died for man.

Dr. Orchard, whose conscience allows him to continue in the Ministry of the Congregational Union, states in his monthly magazine: "All that a Catholic need hold is that in the long run, and for the full salvation of all humanity, for normal and average people, Church and Sacrament are as necessary as Christ, Who created them." To which we reply: "Neither the Church or the Sacraments have ever saved a human soul, and the substitution of them for the pure Gospel of Christ is part of the devil's scheme for confusing what he cannot destroy."

Notes.

A Day of Prayer? Mr. D. E. Hoste, Director of the China Inland Mission, and other correspondents have written to the Council of the World's Evangelical Alliance suggesting the arrangement of a Day of United Prayer. The matter has received earnest consideration in the light of national and international affairs, and it is hoped to comply with the requests after correspondence with outstanding representatives of the Christian Churches. Some may be led to enquire "Why a Day of Prayer?" Perhaps the best answer to this question is forthcoming by a look around. At home the crisis in the Church of England is real and grave, and the matter of Prayer Book Revision might well call for days of Prayer, as indeed we hope it engages the serious attention of all praying people everywhere. Those accustomed to foresight are fully alive to the situation which will be created if and when the Deposited Prayer Book is accepted by Parliament. Then we have Sir Arthur Keith turning hypothesis into "assured results," which might find some excuse were it not for the backing, and we were almost going to add blasphemy, of Dr. Barnes, the Bishop of Birmingham, who in an unannounced outburst in Westminster Abbey on September 25th declared that now that competent men of science agreed unanimously that man had evolved from the ape a change in the traditional dogmas of the Christian Church is called for. This is bad enough, but according to the *Morning Post* and other newspapers, which have been giving a good deal of attention to the sermon, Dr. Barnes went much further, and has left many wondering how a Bishop of the Church of England can continue to accept the emoluments of a Church the doctrines of which he no longer believes, and the Articles of which, despite his solemn oath to obey them, he casts to the winds. Dr. Barnes is joined by Bishop Gore who on September 18th at Grosvenor Chapel, Mayfair, startled the congregation by declaring that the Old Testament was imperfect and contained a good deal of barbarism, many of its stories being simply folk-lore—such as the accounts of the Creation, the Garden of Eden, and the Flood. The Bishop added "we were nourishing a vain hope if we supposed that the early chapters of Genesis or the stories about Daniel and Esther were ever going to be accepted as history. It was no good kicking against the facts." All of which utterances, and as they are, lead us, and will lead many others to remark "Lord, to whom shall we go, Thou hast the words of eternal life." These, and other features of grave National concern are out, however, the only reasons for driving Christians to their knees, nor is the drift confined to the Church of England.

The International Situation.—While we have no wish to appear among the pessimists the general international situation is a cause for grave concern. The hopes of many are centred in the League of Nations, a perplexing Body which curiously enough has been in session at Geneva in a building called the Salle de la Reformation. Whether that has any influence upon the delegates we do not know, but if the League could become imbued with some of the resolute action which inspired those from whom the Hall probably derived its name more convincing results might be apparent from its deliberations. As it is Lord Riddell tells us that "the League has not achieved the main purpose for which it was designed, and which perhaps has been obscured by its collateral activities. Something more definite is required to avert war than friendly associations with individuals of foreign nationalities." To our mind that something is the Gospel of Christ, apart from which, as the late Lord Bryce stated, when referring to the League of Nations, "such a league could not be a success." Certainly all should pray for international peace at the present time. The present outlook over Europe is thus summed up by Lord Riddell :—

"Italy and France armed to the teeth. All Europe in debt to America. America converting herself into a naval and military State with the object of protecting her interests. Germany fretting at her defenceless position, and bent on revising her Eastern boundaries and readjusting her war debts. Hungary and Roumania at daggers drawn. China in chaos. Overcrowded Japan's population increasing at the rate of 1,000,000 per

season. Russia doing her best to stir up world-wide dissension. The South American States covertly resenting U.S.A. domination. These aims will show whether the League is an illusion or a reality. Meanwhile, there is no indication that, relying on the League, any nation is proceeding to turn its swords into ploughshares. The invention and manufacture of deadly weapons continue with unabated vigour. One may well ask what the League has done, is doing, or can do to mitigate this menace to civilisation. To avoid misunderstanding I must explain that I have no sympathy with Lord Robert Cecil's criticisms of British policy. The British Empire has led the peace movement, such as it is. There could be no League if it were not for Great Britain."

Prayer Book Revision. — We draw attention to the important Statement on the subject of Prayer Book Revision which the Council, by special request of the Ecclesiastical Committee of both Houses of Parliament, have furnished to that body. The Statement is in opposition to the Deposited Prayer Book and the Prayer Book measure on grounds which will, we believe, commend themselves to most of our readers. In addition to this action the Alliance has arranged the circulation to nearly 15,000 Nonconformist ministers in the British Isles of a letter from Bishop Knox, and copies of important booklets, including one by Dr. Carnegie Simpson, entitled "The Free Churches and Reservation." The Alliance has further been exercising its influence in Free Church official circles, and there is evidence that its representations have made some things clear which, having regard to technicalities, are not so easily understood by those outside the Anglican Church. Our only regret is that the strong line which the Evangelical Alliance has been obliged to take up on this matter is being misunderstood in some directions. May we again state that the opposition of the Alliance is not directed against the Church of England, or even the book of Common Prayer with such revision as might bring a book of superb national value up-to-date in some of its phraseology and even rubrics. Its opposition is mainly directed to the proposed changes enumerated in the Council's statement already referred to and quoted in full in later pages. As we pointed out in our last issue a ridiculous situation is created by the futile assurances of the Archbishops that no change of doctrine is constituted by the Revised Prayer Book, especially if the assurance is compared with statements by some of the Bishops, such, for instance, that by the Bishop of Exeter that the new prayer of Consecration in the service of Holy Communion is an approach to the Roman Mass!

May we again remind our readers that the great need is to educate those who at present only regard the subject of Prayer Book Revision as an unfortunate controversy? We spare our readers our forecast of what will be the situation if, and when, the Deposited Prayer Book is accepted by Parliament. Plainly, therefore, it is the duty of all to arouse themselves and to do something to secure, if possible, rejection of the Measure. At the time of writing we are waiting upon the decision of the Ecclesiastical Committee, the function of which is to decide whether there is anything in the Prayer Book Measure which should detain or dispose of its introduction into Parliament.

The Universal Week of Prayer, 1928. —Elsewhere the full letter of invitation and the daily topics for Prayer for the Universal Week of Prayer, January 1st to 7th, 1928, are printed. During the two midsummer months of August and September much intensive work is accomplished at the Alliance House in preparation for the Universal Week of Prayer. We wonder sometimes whether there is full appreciation of the large amount of painstaking work which these preparations involve. As soon as the invitation and topics for prayer are settled by the Council they have to be submitted for approval and signature by representatives of the Churches and Bible and Missionary Societies. Following this a reprint is specially prepared and forwarded to representatives of the Alliance throughout the world, including distant parts, from which it is not possible to hear until the month of October. In the meantime, and until the signatures are complete, a special letter is being prepared, with explanatory leaflets, to accompany copies of the universal invitation and the topics for Prayer posted at the end of September to some 7,000 centres where the Week of Prayer is annually organised. Parcels of programmes have also to be despatched to Bible and Missionary Societies in various countries who co-operate with the Alliance by circulating these to their Missionaries and Mission Stations. While this is in progress

arrangements have to be completed in various countries for the translation of the programme into the many foreign languages and dialects in which it is printed, and for which in numerous cases, where their help is asked, the British Council make grants so as to secure a truly universal observance of the Week of Prayer. Between now and the end of the year orders for the programme and other literature pour into Headquarters, and there are parts of the Alliance House where one can already see stacks of parcels all representing copies of the universal programme for the Week of Prayer which slowly filter out to all parts of the United Kingdom and the world. We shall have more to say on the subject in our next issue. In the meantime may we ask that all readers will do what they can to initiate or assist a local united observance of the Week of Prayer in places where at present this is not undertaken? The General Secretary at Headquarters will be pleased to answer any questions or to supply information and possible help in response to communications so addressed.

A Message to Christian Endeavourers.—In response to a request that the World's Evangelical Alliance would send a message to the Christian Endeavour Congress which met at Budapest during August, the Council forwarded the following message:—"The Council of the World's Evangelical Alliance (British Organisation) sends warm greetings to the 5th European Christian Endeavour Convention meeting at Budapest, August 8th-14th, 1927, and earnestly prays that this new witness for Christ and His Church, so well organised and so ably supported, may prove the means of rich spiritual blessing among the youth of the churches of Hungary and throughout Europe. We stand at a grave moment in the life of Evangelical Christianity throughout the world, when all those who follow Christ as Saviour and Lord should unite for the maintenance of the Reformation, and for the extension of the great doctrines of the Gospel of Christ as the best means and method of promoting the peace and happiness of the world."

Transylvania.—Having regard to the situation at home the Council advised the General Secretary to postpone his visit to Transylvania, which was to have taken place during September. An interesting programme had been prepared for Mr. Gooch by the Transylvanian Organisation of the World's Evangelical Alliance, which he hopes to fulfil in the early Spring of next year. In the meantime we can assure our representatives and friends in Transylvania that Christians in England will pray that spiritual progress in Transylvania may not be impeded either by racial controversies or ecclesiastical persecution of those whose conscience may not allow them to keep silence concerning the all-important question "What think ye of Christ?"

Missionary Reunions.—A new Session of the Missionary Reunions will open at the Alliance House, 19, Russell Sq., W.C. on Thursday, October 20th, at 3 p.m., when the distinguished speaker will be Oskar Kallas, Esq., Envoy Extraordinary and Minister Plenipotentiary of the Estonian Legation. The Chair will be taken by R. C. Hart-Dyke, Esq. The General Secretary hopes also to make special reference to his visit to Estonia last April. All will be heartily welcomed. We should like to know that there is more concern about the introduction of new friends to these Reunions, especially young people either contemplating Missionary service or at present unimpressed with the World Call. The following is the full programme for 1927-28:

MISSIONARY REUNIONS.

1927.

October 20th. ESTONIA.

First Meeting of New Session.

Speakers: OSKAR KALLAS, Esq.

(Envoy Extraordinary and Minister Plenipotentiary of the Estonian Legation)

and

THE GENERAL SECRETARY.

Chairman: REGINALD C. HART-DYKE, Esq.

November 17th. INDIA.

Address by Miss SORABJI.

"THE WORLD CALL FROM INDIA."

Chairman: Rev. the Hon. W. TALBOT RICE, M.A.

December 15th. MADAGASCAR.

Address (with original Limelight Pictures) by

Rev. Dr. JAMES SIBREE (L.M.S.)

Chairman: Rev. H. ELVET LEWIS, M.A.

January 19th. "Missions and Religious Liberty."
SPAIN, MALTA, ROUMANIA, ETC.
(Various Speakers)
Chairman: Admiral Sir G. F. Ross-Hall, K.C.B.

February 16th. THE COUNCIL.
BAPTIST MISSIONARY SOCIETY.
Chairman: Rev. E. Gray Griffith, B.D.

March 19th. FRANCE.
THE McCALL MISSION.
Chairman: Rev. J. Charles Lyon.

April 19th. PALESTINE.
BRITISH JEWS' SOCIETY.
Chairman: Rev. W. Fuller Gooch.

May 17th. OVERSEAS DOMINIONS.
COLONIAL AND CONTINENTAL CHURCH SOCIETY.
Chairman: Rev. F. Bate, M.A., B.Lit.

June 21st. TRANSYLVANIA.
Chairman: H. Martyn Gooch, Esq.

Spain.—The Council have made a grant towards the heavy expenses incurred by the Spanish Branch of the World's Evangelical Alliance in connection with the appeal to the Supreme Court at Madrid on behalf of Carmen Podin, and for whom an appeal for a free pardon has now been lodged and is under consideration.

Estonia.—We are glad to announce that in response to the appeal in our last issue for a new Ford motor car for the Rev. Adam Podin, necessary for his evangelistic work in Estonia, the sum of nearly £100 has already come to hand. This sum includes a grant of £50 by the Council, and other gifts, which, however, are subject to the full amount required being received. We hope this matter will be laid upon many hearts, and ask for further gifts to complete a sum of £150. In the meantime a further interesting report is to hand from Mr. Podin, dated September 21st, which evidences that he has been closely occupied during the summer with evangelistic work, including visits to the Leper Colony on the Island of Oesel. The report referred to mentions gracious seals of God upon Mr. Podin's labours, evident by numerous confessions of faith in Jesus Christ and subsequent baptisms.

Malta.—We have received a letter from Malta, where the agents of the Alliance continue their work under limitations imposed by the interference of Roman Catholic authority. Our correspondent enclosed a cutting from the *Daily Malta Chronicle* of Tuesday, August 30th. This reproduces a circular from the Roman Catholic Archbishop, Bishop, of Malta, which was read in all the Churches of the diocese on Sunday, August 28th. The circular referred to mentions a certain Mission, which it has been discovered is sending through the post to prominent Maltese Gospel booklets and leaflets. It states also "His Grace the Archbishop, Bishop, to obviate all peril and to preserve intact the Sacred Trust, for the present urges the full attention of the Clergy on warning the Faithful of the snares that are being set for them, and on informing them repeatedly of the prohibition placed on her children by the Church of reading or keeping in their possession such writings. The Faithful will be admonished to deliver up such writings which it will be the duty of the Clergy to remit to Us." After this, another, and still more childish reference is made in the circular to the Y.M.C.A., which is cited as "Another danger to the Faith." We draw the attention of our friends at Tottenham Court Road to this fact, if they are not already aware of it! The Y.M.C.A. is accused of "enticing the incautious with music, cinematograph performances and other entertainments. It conducts, even if not directly, a propaganda against Catholicism, and instils into the soul that religious indifference already condemned so often by the Church." We need hardly add that "the Faithful" are seriously directed to give the Y.M.C.A. in Malta a missing baulk!

Our friend Mr. T. A. Leigh, of Liverpool, has recently returned from what must have been an inspiring trip to Egypt and Palestine. He has written some account of his journeyings in a booklet, entitled "My second visit to Palestine," which will no doubt be read with deep interest by a wide circle of those who share Mr. Leigh's *kindness*, coupled to his desire for fellowship with all who are witnessing to the Saviour of souls. Copies of the booklet can be obtained, price threepence each, post free from Messrs. J. A. Thompson & Co., Ltd., 35, Renshaw Street, Liverpool.

Prayer Book Revision:

THE DEPOSITED PRAYER BOOK, AND PRAYER BOOK MEASURE

Statement in opposition by the Council of

THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION).

To the

ECCLESIASTICAL COMMITTEE of both Houses of His Majesty's Parliament.

It is the opinion of the Council of the World's Evangelical Alliance (British Organisation) that in some respects the Deposited Prayer Book has been wisely revised to meet changing thought and the requirements of a new age, and were it not for the fact that in several parts it appears to the Council to introduce doctrinal changes opposed to the teaching of the Book of Common Prayer and the National Church as established by Law, the Council would wish to be able to advise its acceptance by His Majesty's Parliament as being, although controversial in parts, a helpful step to the removal of present difficulties within the Church. Having been for over 80 years engaged in promoting fellowship and co-operation between the Church of England and the Free Churches the Council are of opinion that the doctrinal changes referred to and hereafter tabulated will "dig a gulf between Anglicans and Nonconformists of this country" (cf. Mr. Athelstan Riley's speech before the Church Assembly, Tuesday, July 5th, 1927, vide *The Church Times*, July 8th), and will inevitably lead to separation between the Church of England and the Protestant Nonconformist Churches.

In regard to matters of doctrinal changes referred to, the following embody the main objections to the Deposited Prayer Book and Prayer Book Measure:

(*a*) Its Alternative Communion Service is framed on the model of the 1549 Book, which was discarded as it was found to be capable of an interpretation that assimilated its teaching to that of the Roman Mass. The Anamnesis and Epiklesis introduced into the Prayer, according to the best Roman Catholic and Eastern expositors of the Consecration Prayers of the Roman and Eastern Churches, teach in essence the Sacrifice of the Mass and the trans-elementation of the Bread and Wine into the Body and Blood of Christ—doctrines that are contradictory to those of the Church of England as set forth in the Book of Common Prayer and Thirty-nine Articles;

(*b*) Its sanctioning of perpetual Reservation of the Consecrated Elements under conditions that render possible and likely their adoration in the Aumbry is directly opposed to the present Rubric and the teaching of the Articles of Religion. It has been formally declared illegal by the Lambeth Hearing;

(*c*) The permissive use of the Sacerdotal Vestment (the Chasuble) at the Communion Service taken in connection with the change in the Prayer of Consecration and the permission of Reservation gives a sacerdotal interpretation to the Christian Ministry which was abandoned by the Church of England at the time of the Reformation;

(*d*) The Measure gives the Bishops power to frame Rubrics in accordance with the contents of the Deposited Book (Sect. 4). As these Rubrics are in places contradictory to the Articles, and in others ambiguous, the Episcopate can alter doctrine by framing additional Rubrics. This ought not to be possible without the sanction of Parliament, and is a delegation of power to frame laws which will have the force of Statutes to a body unknown to the Laws and Constitution of the Realm;

(*e*) It inserts prayers for the dead in public worship and casts doubt on the Scriptural doctrine of the happiness of the Blessed Dead by praying for their purification (vide pp. 112, 439);

(*f*) The provision made for obligatory prayer for the King is calculated to confine prayer for His Majesty to the versicle "O Lord, save the King," and to the prayer in the Intercession, which does not make clear the unique place the King holds in our Constitution and Empire. This change appears to raise questions as to the position of the King as the head of the Established Church, and will suggest questions as to the Establishment of the Church;

(*g*) The change in the Confirmation Rubric makes it impossible to interpret the Rubric in the historical sense attributed to it by Dr. Gwatkin and the Archbishops and Bishops, who hold that the Priest has no authority to repel any baptised person from the Lord's Table. This places the right of admission to Communion in the hands of the Bishop, and does not preserve the right to any Baptised Christian, who is not a notorious evil liver, to communicate in the National Church. This is a matter of very grave importance;

(*h*) No worshipper will be able to tell what the service may be in any Church he may attend. While not objecting to reasonable variations, the permissible variations in Morning and Evening Prayer and the Communion Office are so great that the practical repeal of the Act of Uniformity is followed by permissible varieties of worship that cannot fail to destroy in time the unity of the National Church by stereotyping local uses of incalculable

variety. There are at least 384 different ways in which Morning Prayer may be said, and if it is immediately followed by another Service the varieties amount to 2,080;

(*f*) The acceptance of the Deposited Prayer Book by Parliament will be followed by the creation of strife in very many parishes where, apart from strong views held by some Protestants, there are very many earnest intellectual people of all parties in the Church who realise the extreme danger of any change in any part of the present Book of Common Prayer which either introduces or suggests the revival of Transubstantiation or the Mass, both of which are associated with Reservation of the Sacrament included in the Deposited Book and made permissive under the approval and direction of the Diocesan;

(*g*) The re-enactment of the Rubric requiring all parishioners every Easter to pay the accustomed dues is a taxation of Nonconformists by Churchmen for the exclusive benefits of Church clergy.

The World's Evangelical Alliance is an Organisation with national and international interests, particularly for drawing Evangelical Churches and Christians closer together for co-operation and service in the spirit of Christian brotherhood, and its Council again desire to emphasise their opinion that the Deposited Book and the Prayer Book Measure as submitted will seriously interfere with the unity of the Empire in its highest setting, and will deepen and widen the interval that now separates the Church of England and the Free Churches. The whole emphasis of the proposed changes is in a mediæval direction, and already by denominational declarations some of the Free Churches are giving evidence that if the Deposited Prayer Book and the Prayer Book Measure are accepted by Parliament they will no longer be able to regard the Church of England as a Protestant and Reformed Church, but as a Church that has deliberately reverted to mediæval standards. The Established Church ought not to run counter to the great body of opinion held by the Protestant Churches in this country. As trustees for the Nation it is the duty of Parliament at all costs to safeguard the continuity of the Reformation Settlement and the Protestant Succession, which many believe will be threatened if the Deposited Prayer Book and the Prayer Book Measure are accepted by Parliament.

In conclusion, the Council desire to draw the special attention of the Ecclesiastical Committee to the Resolutions unanimously adopted at the great Meeting arranged by the World's Evangelical Alliance at the Royal Albert Hall in June, 1928, and particularly to Clause (*b*), which calls upon His Majesty's Parliament to maintain in all Imperial interests the Protestant Reformed Religion as by Law established.

RESOLUTIONS

(*a*) **THAT THIS MEETING, including representatives of Statutory Bodies of the Church of England and Governing Bodies of the Free Churches, and of adult members of congregations of the same throughout the country, re-affirms its unwavering devotion to the Principles of the Protestant Reformation which established the heritage of a pure Scriptural Faith, and, recognising that the Church of England is the legally authorised exponent of the Christian Faith and Worship in England, is profoundly concerned by the undisguised Romeward reaction in that Church. This reaction is evidenced by the revival of the doctrine of the Mass and of the use of Ornaments, Vestments, and Ceremonial associated with it; also by the revival of Reservation of the Sacrament, of Mariolatry, Auricular confession, and of public Prayers and Masses for the dead. This concern is intensified by the knowledge that authorised "Conversations" at Malines are being continued with a view to reunion with the Roman Catholic Church;**

(*b*) **SOLEMNLY and on behalf of true religion throughout the whole country this Meeting calls upon the Archbishops and Bishops now considering proposals for Prayer Book Revision to maintain the Protestant Reformed Religion as by Law established in this Realm. Any measure of the National Church Assembly sanctioning practices and doctrines declared by that settlement to be repugnant to the Word of God would be a reversal of the religious constitution of this Realm, which constitution this Meeting emphatically calls upon His Majesty's Parliament to maintain intact;**

(*c*) **THAT copies of these Resolutions be forwarded to the Prime Minister, to the Archbishops and Bishops of the Church of England, and to the Members of both Houses of His Majesty's Parliament.**

Signed on behalf of the Executive Council of the World's Evangelical Alliance (British Organisation) by

REGINALD C. HART-DYKE, *Chairman.*

HENRY MARTYN GOOCH, *General Secretary.*

19, RUSSELL SQUARE,
LONDON, W.C. 1
19th September, 1927.

Our 80th Anniversary

Further Thanksgiving Addresses

I.—HOLLAND

By Dr. P. STEGENGA, Amsterdam*

As a delegate from Holland I have come here to celebrate with you the 80th Anniversary of the World's Evangelical Alliance.

Now I have in my mind to say something about the Evangelical Alliance.

I.

Some years ago I saw a painting representing, if I am right, the coat of arms of the city of Edinburgh. On this painting I observed a castle, a castle made by human hands and art, but founded upon a rock of God's making.

This painting is at this moment in my thoughts and it seems to me a type of the World's Evangelical Alliance. It is a building of human hands and it has all the imperfection which is peculiar to human making, but it is built on the Rock of Ages, the dear Gospel of Jesus Christ, the message of God's eternal love, by which He loved so the world that He gave His only begotten Son.

But when I say the Alliance is a building of human making, I do not forget that also in this human work God has His part. By His infinite grace He will participate in that what we His children do. And through our feeble endeavour His glory and His kingdom are coming. Therefore, I think again of the Arms of the city of Edinburgh, and I say the Alliance is like a castle, firm and fixed, a stronghold for the Evangelical Truth, Christian Union, Religious Liberty, and Evangelisation, defending the best goods we have against clericalism, bigotry and other foes.

The Alliance is now 80 years old. When a man is 80 years often his strength has gone. The sun or the light, or the moon or the stars are darkened, as it says in Ecclesiastes. The day is there, when the keepers of the house shall tremble, and the strong men shall bow themselves.

But at the present time I see our Alliance, and its face and attitude are not those of an old man. Its eyes are radiant and bright and the attitude is strong. And if we ask, Why is it so? I have no other answer, and you have no other answer than this: Because God gives to the Alliance His eternal youth, because God fulfils His prophecy: "Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength." Because God always through this long time has rejoiced the Alliance with His graceful smile; because Jesus Christ is with us always, as He promised it. For our purpose is His purpose, our aim for Christian Union was the dearest wish of His departing soul. "*Ut omnes unum sint.*" "That they all may be one."

So I come back to the meaning of this commemoration, and I say, and you will say it with me: Glory to God, the Father, the Son, and the Holy Spirit. Let us give Him the deepest thanks of our hearts.

II.

Urging you, as myself, to thanksgiving in these remarkable days, I think of my own country and the work the Alliance has done there.

Your General Secretary, Mr. Gooch, had the kindness to send me a booklet, written by himself, concerning the origin, the aims and the outlook of the Alliance. I observed how far the ideals and intentions of the founders of the Alliance have been realised. "Eighty years have passed," so the author writes, "since the assembling of the initial conference. Its results have been far beyond the most sanguine anticipations of its delegates. . . . Where is the country which has not felt the influence of its efforts for Christian Unity, for religious liberty, for the amelioration of persecuted or suffering Christians, for the direct work of Evangelisation? In Russia and other countries, even the prison houses have been opened to the ministrations of its apostolic agents. In Italy, in 1849, it was a deputation of the Alliance which could urge the deliverance of the Christians, persecuted by the Inquisition. In Greece and in Spain, under the Armenians and other Christians of European Turkey, the Alliance could give practical aid."

But in the little book, I did not read anything about the work of the Alliance in Holland, and I can guess why not. Because what has been done in Holland by the Alliance, cannot be described in dates and facts. It was a silent and quiet work, a work "not by might, nor by power, but by My Spirit," as the Lord says.

I suppose many of you know Holland, is not it? You might have made trips to our flat but picturesque country, and you know the art of my

*Address given at the Garden Party.

country, and I hope you will agree with me that it is very fine; perhaps you might have some good impressions of my countrymen? I think the two best peoples in the world are the English and the Dutch!

Now, my little country has a wonderful history. In former centuries it has fought a grave struggle against oppression, tyranny and superstition. This may be the reason that in general our mind is strong, and that a real Dutchman lays stress upon credit and religious liberty. Alas, I must say that the different opinions of Churches and sects are often more emphasized than the Unity in the Lord, and the party spirit many a time resists the Holy Spirit.

But now you may realize what the task of the Alliance is in such a country.

You read in the Book of Nehemiah that this honest and strong man built the walls of Jerusalem. In the one hand he and his companions held the trowel, and in the other the sword. So the walls were rising day by day. In our country the Alliance had to do other work: it had to fulfil a task just opposite to that of Nehemiah. The walls were high enough, too high—I mean the walls of the churches. Brethren of one house could not only dwell together, they could not see each other, and so the walls that were built by clericalism required to be broken down.

You must not misunderstand me. I don't say that the churches must be broken down, how should I dare to say it, being a clergyman myself? But there, where too much stress is laid upon the difference between dogmas and doctrines, the deep feeling of the unity of all Christians in our Saviour is impossible. There, where these things will stand in the light of the Holy Catholic Church and the Communion of the Saints, there it is the duty of our Alliance to object to such a limitation.

And this work, the great real Evangelical work, the Alliance has done, and is doing it still. I do not assert that the work is finished already. Sometimes it seems as if it is only a beginning; but there are symptoms of a better future. There is a desire coming in men of different confession and church to work together in the vineyard of the Lord. There are many conferences for mission, for Evangelical and social work, and these conferences especially are the place where members of different churches meet each other.

By all means, we in Holland must learn not to despise the day of small things.

III.

And now, lastly.

You will ask me, perhaps, Have you brought a message with you from your country, from the Dutch section of the Alliance? I can say I have not, but also I can say I have.

When the Council of the Dutch section delegated me to go to this commemoration it had in its mind, as I know, that I should bring the one great message of the Alliance, namely, the message of Jesus Christ Our Lord. To let you hear this message I should be obliged to read the four golden chapters of the Gospel according to St. John; I mean, as you understand, the fourteenth, fifteenth and seventeenth chapters. But that is not necessary, because these chapters are in your mind. In the whole Gospel there is nothing that can move us so deeply as the last prayer of Our Lord.

For what does He pray?

Is it for strength to endure the terrible physical and spiritual sufferings which are before Him?

Oh, it would be human, it would be comprehensible. Does He ask from the Father that His disciples may be strong in faith and right in the doctrines? I believe there are many Christians who would wish He had done so. But nothing of that at all. He asks for the unity of all believers, that it should be indivisible and strong.

The most tender thing in the world is love. But also the most powerful and fearless thing in the world is love. So He prays that all who belong to Him may be tender, and powerful and fearless, bound together and bound to Him.

Now, I ask you, is it so? Are the Christians ready, are the Churches ready to let the Holy Spirit do the great uniting work? But that is not the question in the first place. The first thing is this: Brethren and sisters let us be ready.

The bright American poet whom I like so much, I mean Longfellow, has made a very fine poem about the "Children." It begins "Come to me, little children." You know it all, I think? It came in my mind this morning when I remembered my own children at home. In this poem at the end are two verses which are always in my mind:

> "O, what would the world be to us
> If the children were no more?"

And in this moment I remember Him who said once, "Let the little children come unto Me, and forbid them not, for of such is the kingdom of God," and I say:

> O, what would the world be to us
> If Jesus Christ was no more?

For them who don't believe, He is no more here, perhaps; but we, who know Him and His infinite grace, we know He is there.

But, brethren and sisters, let us show Him to the world, Him and His wonderful light.

My message, then, is to express the hope that the British section of the Alliance, which has received us so kindly in these days, that all the sections from which the delegates have come to this commemoration, that all the branches of the Alliance, all the churches and denominations may be moved and led by the Holy Spirit, to show to the world in its darkness without Jesus Christ the brightness of eternal life through the Gospel.

II.—BELGIUM

By PASTOR HOYOIS, Brussels*

When, in 1846, the World's Evangelical Alliance was founded, this movement immediately answered to numerous spiritual needs in several countries, among them my dear native land, Belgium.

It is true to say that the Conferences of London (1846), Paris (1855), Berlin (1857) and Geneva (1861) were great opportunities for our Evangelical Churches throughout the world.

We must thank God that to-day the principles of the World's Evangelical Alliance are fully admitted in many countries of the whole world. We can repeat with joy the words of the Psalmist: "Bless the Lord, O my soul, and all that is within me, bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits."

What is the secret of the success of the World's Evangelical Alliance? I am not going to dwell very long on this point. I simply affirm this, because I know all present have the same feeling: It is: *faithfulness to our principles.*

Let us, then, continue to hold fast to our principles, and the work of the World's Evangelical Alliance will gather increasing influence.

I.

Eighty years of age! The average of human life being at present a little more than 30 years, you will agree with me that 80 years means a long life.

When a human creature goes beyond the average and attains 70 or 80, he is bound to say (whatever may be still his strength in body or mind), "the time will come soon for me to leave this world, my task down on earth will be soon finished." Most happily this is not the case of a work such as the work of the World's Evangelical Alliance.

Although we are now 80 years old, the work is not yet at the end, and we are not too old to perform it. There is plenty of work remaining before us. We must go on looking to Jesus our Chief, and the consummation of our faith. Let us never forget that in spite of our human weakness we can do anything through Him Who will give us strength to win the victory.

II.

In Belgium we have received much from the work of the World's Evangelical Alliance, and for that we also give thanks to God.

I have come from Belgium to bring you the heartiest greetings of our Belgian Protestant Church Federation. The Federation is composed of two distinct Churches, both of them Presbyterian: 1st, The Union of Evangelical Churches—a Church connected with the State; and, 2nd, The Christian Missionary Church of Belgium, a Free Church, to which I belong.

Long before the Federation was concluded our two Churches had learnt to work in good harmony. The official consummation of the Federation has been only the official testimony of a state of things which had already given good proof of brotherly love between the two Churches.

Our two Churches are small Churches, but we are equally anxious to work in our native land for the Kingdom of God. We are working side by side without envy, and with loyalty to the work of each other. I wish that several Protestant sects who have come since the end of the War to Belgium from abroad would understand the principles of the World's Evangelical Alliance, and that they would act, not as rival Churches, but in the spirit of real evangelical union.

We have in our Federation work common to our two Churches, and representative of the glorious past of Protestantism in Belgium in the 16th century. You know that in that time the greatest part of Belgium was Protestant or favourable to Protestantism. The full Gospel was then preached by our Reformers in the beautiful cathedrals of Brussels and Antwerp and nearly everywhere in Flanders. Now the fortress of Roman Catholicism is in our land. The Inquisition under the Spanish domination nearly rooted out the Gospel Faith in our country.

We have also in our Federation a Mission work in the Belgian Congo (Urundi and Ruanda)—a small work so far but full of promise. I dare say that this last fact is the best proof of the vitality of our Churches.

III.

We preach the Gospel in a country where it has been hidden and is still hidden by the Church of Rome, whose constant effort is to keep the people in ignorance and superstition. One of the fatal results of the teaching of Rome and of its compulsory system has been, as in all the Roman Catholic countries, the wreck of the Christian faith for a number of people who have become atheists.

We have, therefore, to fight specially these two

*Address given at the Garden Party.

things: *Christian* on one side, *Materialism* on the other side.

I am glad to say that our efforts are not in vain. The work goes on slowly but surely.

A part of those who have openly joined our congregations, who can tell how many souls have been saved, how many lives reformed, what an influence for good has been spread around which figures cannot take into account.

Numbers of people who never formed part of our congregations have on their death-beds borne witness to a lively faith in the Saviour, obtained either by reading the Bible, or by daily contact with our converts, and, no doubt, many more who read the Scriptures and pray in secret have attained a like faith without our ever hearing of them.

We have sometimes most extraordinary conversions. People who were at the lowest standard of life becoming not only sober and moral creatures, but earnest Christians who might bear comparison with Christians in Christian countries. This is a great blessing for those who are able to witness such changes, for the Evangelical workers as well as for the population who cannot mine the change which is taking place, and is surely compelled to enquire about the motive and the power which has brought such a wonderful change.

Now, when we have seen men and women, young lads and young girls snatched from an immoral and dissolute life, freed from slavery of vice,—their consciences being awakened, delivered from indifference, scepticism and infidelity, and brought to a living faith in Christ.

Now, my friends, I must stop. My time is at its end. You will remember that our Belgian Protestant Church Federation is a part of the World's Evangelical Alliance. You will have a place for us in your prayers. Some of you will take a practical interest in our work by sending us the financial help we need to maintain its work, and to push it on. Is it not, I shall not say only the duty, but the privilege of majorities to help the minorities?

God bless you all, dear friends, all of you here present, in your different spheres of action. Let us all work, not for ourselves, but for the coming of the Glorious Kingdom of our Master and Saviour, Jesus, the Christ.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For new calls to service, and for the opening of doors of opportunity for witness and work.

For the awakening consciousness on the part of many to the need for a new revival in the presence and power of the Holy Spirit.

For all those who, even in danger and perplexity, are standing at their posts of service, and who are willing to count all things but loss that they may tell others of Christ and His Gospel.

LET US PRAY—

Specially for China, in response to a message from Shanghai—that the international conditions may be balanced; that the internal conditions may be freed from internecine confusion; for all Chinese pastors and leaders, at present without the help and sympathy of foreign missionaries; also for the missionaries themselves, some of whom have returned to centres still unrestful.

That in all controversies whether on Prayer Book Revision or otherwise those involved may speak the truth in love.

That the Prime Minister and Parliament may be guided in important decisions to be taken this Autumn concerning matters of high National interest.

For special guidance and blessing upon the work of the Alliance in these and other National interests.

That the gifts of many may be sufficient to enable the Council to carry on its work without the burden of debt, and that in all the far-flung interests of the Alliance God may in all things be glorified through Jesus Christ.

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1928

Sunday, January 1st, to Saturday, January 7th, 1928

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 1st, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England.

To all who in every land call upon God through His Son, our Saviour, Jesus Christ.

Dear Brothers in Christ,

To-day more than ever before is there forced upon the Church of Jesus Christ the necessity for a call to united Prayer.

From a political as well as from an ecclesiastical point of view the need for peace and union has never been so universally manifest. The number of assemblies and conferences convened to bring closer together Churches and individuals is multiplying unceasingly. But of what avail are all such efforts of human organisation, sincere and disinterested as their motives may be, if God Himself is not in the centre of their programmes. And how can He be there if all those who call upon Him do not unite the best of their spiritual forces to ensure His presence?

We believe with all our faith in the power of goodwill, and in the fecundity of love, but we know from the experience of all the Church's history that goodwill and love in themselves are nothing if it is not God the Holy Spirit Who inspires and animates them.

Let us unite therefore to supplicate our Heavenly Father to crown Himself by an effusion of His Spirit to ensure the success of our efforts. And let us ask Him above everything else that the ambition of the whole Church may be to pray in the first place for a widespread spiritual revival; apart from the deepening of the spiritual life of individuals and of churches, except for a revival of the moral and spiritual ideal amongst all peoples, all efforts at organisation and drawing together will remain sterile.

And in thus gathering for intercession let us bear in mind that we have not to commend any schemes upon God's part, but only to [illegible] His Kingdom and Mercy "in all unselfishness and humility above all we ask or think." How full of eternal work does may this week be if we not only seek and receive the fulness of the Holy Spirit, but also submit ourselves, spirit, soul, and body, to His [illegible] and guidance for whatever service He may appoint us in the extension of the Gospel of Christ.

May God Himself pour out His blessing on the Universal Week of Prayer in the year of grace 1928.

We are,

Yours in the fellowship of the One Body,

(signed)

CHARLES P. ANDERSON, *Archbishop, Primate of all Ireland.*
JOHN DUBLIN, *Archbishop of Dublin.*
PERCY MACKONOCHIE, *Bishop of Middleton.*
ARTHUR BRADFORD, *Bishop of Bradford.*
LESLIE COVENTRY, *Bishop of Coventry.*
M. L. HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
A. F. LONDON, *Bishop of London.*
THOMAS OXON, *Bishop of Oxford.*
CYRIL PETERBORO, *Bishop of Peterborough.*
ARTHUR RIPON, *Bishop of Ripon.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
CHARLES SODOR & MAN, *Bishop of Sodor and Man.*
ERNEST WORCESTER, *Bishop of Worcester.*
ROBERT CASHEL & WATERFORD, *Bishop of Cashel and Waterford.*
JAMES CLOGHER, *Bishop of Clogher.*
J. IRVINE DERRY, *Bishop of Derry.*
CHARLES F. P. DOWN, *Bishop of Down.*
A. V. LIMERICK, *Bishop of Limerick.*
NORMAN MACLEAN, *Moderator of the General Assembly of the Church of Scotland.*
JAMES WEATHERHEAD, *Moderator, United Free Church of Scotland.*
DAVID PIPPE, *Moderator, Presbyterian Church of England.*
JAMES THOMPSON, *Moderator, Presbyterian Church of Ireland.*
W. H. SMYTH, *President, Irish Wesleyan Methodist Conference.*
J. C. MEGGITT, *Chairman, Congregational Union of England and Wales.*
W. HODSON SMITH, *President, Wesleyan Methodist Conference.*
H. C. MANDER, *President, Baptist Union of Great Britain and Ireland.*
M. E. AUBREY, *General Secretary, Baptist Union of Great Britain and Ireland.*
GEORGE ARMITAGE, *President, Primitive Methodist Conference.*
R. PICK, *President, United Methodist Conference.*
ARTHUR WARD, *President, Moravian Church.*

W. CORNAH [illegible], *Secretary, National Council of Evangelical Free Churches.*
A. SCOTT LIDGETT, *Hon. Secretary, National Council of Evangelical Free Churches.*
THOS. NIGHTINGALE, *General Secretary, National Council of Evangelical Free Churches.*
SAMUEL MORTON, *Secretary, Metropolitan Free Church Federation.*
JOHN H. RITCHIE, C. H. E. BOUGHTON, } *Secretaries, Foreign and Foreign Bible Societies.*
BRYAN WILLIAM ISAAC, *Secretary, Church Pastoral Aid Society.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*
L. J. ROBERTSON, *Convener, Foreign Missions Committee, Presbyterian Church of England.*
C. H. IRWIN, *Home Superintendent, Religious Tract Society.*
W. HELMON HITTON, *Home Secretary, London Missionary Society.*
C. W. ANDREWS, *Secretary, Wesleyan Methodist Missionary Society.*
R. GREY GRIFFITH, *Home Secretary, Baptist Missionary Society.*
F. MARCUS WOOD, *Secretary, China Inland Mission.*
C. J. KLESEL, *Secretary, Moravian Missions.*
THOMAS CARTER, *Secretary, European Bible and Medical Mission.*
DOUGLAS H. G. SARGENT, *Secretary, Church of England Zenana Missionary Society.*
DANIEL C. BARTLETT, *Hon. Secretary, Bible Church Missionary Society.*
JAMES MEIKLEJOHN, *Acting Secretary, South African General Mission.*
BERTRAM JONES, *Secretary, South American Missionary Society.*
A. STUART McNAIER, *Secretary, Evangelical Union of South America.*
ROLAND SMITH, *President, Africa Inland Mission.*
A. J. GILWICK, *Secretary, Church Missions to the Jews.*
FRANK J. RILEY, *Secretary, British Sailors' Society.*
ARTHUR E. TAPP, *National Secretary, Y.M.C.A.*
IRENE COX, *National General Secretary, Y.W.C.A.*

R. C. HART-DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE, J. CHALMERS-LYTOM, } *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*
WORLD'S EVANGELICAL ALLIANCE (*British Organization*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representatives of many whose [illegible] would appear on the invitation were it of larger size. The [illegible] Oriental and Western representatives, to whom the Universal Prayer Week is a day of prayer. The organizing of meetings, lectures and addresses will be [illegible] by the representatives of [illegible] Christian Churches and Missions in the [illegible] Week is the year, owing to time required in the process of post to and return from [illegible] places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 1st, to Saturday, January 7th, 1928

SUNDAY, JANUARY 1st, 1928

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"*Incline your ear, and come unto me: hear, and your soul shall live*" (Isaiah lv. 3).
"*Let not your heart be troubled: ye believe in God, believe also in Me*" (John xiv. 1).
"*Ye are my friends, if ye do whatsoever I command you*" (John xv. 14).
"*We preach not ourselves, but Christ Jesus the Lord*" (2 Corinthians iv. 5).

MONDAY, JANUARY 2nd, 1928

THANKSGIVING AND HUMILIATION—

THANKSGIVING—For the long outlining of God toward us.
For the privileges and blessings of the past year, even when passing through difficulties and trials.
For the progress of the Kingdom of Jesus Christ in the world.
For the continued presence and work of the Holy Spirit.
For the New Year which has broken on us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

HUMILIATION—For mistakes and faults committed in the course of the past year.
For opportunities which offered but were not taken.
For our selfish interests, whether from an individual, family, or national point of view.

PRAYER—For a vision of the Kingdom of God in its entirety.
For light to perceive and strength to fulfil the duties which this vision lays upon us.

SCRIPTURE READINGS—Psalm xxvii.; Ezekiel xxxvii. 1-14; Daniel ix. 5-10, 17-19; John xvii. 20-26; Ephesians iv. 1-5.

TUESDAY, JANUARY 3rd, 1928

THE UNIVERSAL CHURCH—

"*I believe in the holy catholic (universal) Church; the communion of saints*" (The Apostles' Creed).

THANKSGIVING—For the evident desire for closer union among the different sections of the universal Church.
For the still more distinct desire to seek not an outward, but an inward and spiritual unity.
For the sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

CONFESSION—Of oppositions to this unity which come from pride and egoism, even in God's children.
Of our temptation of wishing to see our own ideals triumph without considering those of others.
Let us confess our lack of true love.

PRAYER—For a more sincere endeavour towards "the unity of the spirit, in the bond of peace."
That we may have an ever deeper humility in the consciousness of our own shortcomings.
To learn to understand more completely the point of view of others.

SCRIPTURE READINGS—Psalm xcvii.; Psalm xc.; John xiv.; 1 Corinthians xiii.; Colossians iii. 1-17; Philippians ii. 1-18.

WEDNESDAY, JANUARY 4th, 1928

NATIONS AND GOVERNMENTS—

THANKSGIVING—For all approaches to and achievements in international friendship.
For the progressive disappearance of causes of friction.
For the interest manifest all over the world in the work of the League of Nations.

CONFESSION—That in spite of all progress the nations in all the nations, by their suspicions and their inertia are retarding international friendship. Of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

PRAYER—Let us pray for those whose mission it is to guide others, that God may give them first of all a clear perception of the righteousness which exalteth a nation.
That He may also much give them the courage to go forward in spite of opposition.
That He may enable them ever to bring before their eyes the moral ideal before political propaganda and diplomatic mission.
That the Christians of every nation may support their Governments by an ever more fervent intercession.

SCRIPTURE READINGS—Deuteronomy xxix.; Joshua xxiv. 14-28; Psalm xxiii.; Isaiah xli. 1-16; 2 Corinthians iv.

THURSDAY, JANUARY 5th, 1928

MISSIONS

THANKSGIVING—For the growth of the missionary work of the Church.
For the deepening of the spiritual life of native churches.
For new translations of the Scriptures which have enabled the Gospel to reach tribes until now ignorant of its message.
For new attempts at co-operation which have been made possible in several Mission Fields.

CONFESSION—That the work of Missions still remains the work of the little flock.
That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm among young people, or a diminishing of the number of missionary candidates. Let us confess the temptation for Missionary Societies to engage in secular work to the neglect of spiritual work and the preaching of the Gospel.

PRAYER—For all pastors and evangelists of the native churches.
For ever more fraternal relations between the missionaries and their native co-workers, that the love of the former may be free from all pride and from any patronizing spirit.
For all Bible Societies, and the diffusion of the Word of God which remains the essential element of the missionary message.
For the meeting at Jerusalem of the International Missionary Council (April).

SCRIPTURE READINGS—Isaiah xlix. 1-13, and liv.; Matthew xxviii.; Acts i. 1-12; Romans x.

FRIDAY, JANUARY 6th, 1928

FAMILIES, SCHOOLS, AND UNIVERSITIES

THANKSGIVING—For the faithfulness of God in the continuance of His blessing from one generation to another.
For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of to-morrow.
For the development of spiritual work amongst the young, and all efforts to follow up the work of Sunday Schools by keeping them in touch with the Churches.
For the development of a spiritual movement in a great number of colleges and universities.

PRAYER—For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example.
For all officials of Sunday Schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany Salvation.

SCRIPTURE READINGS—1 Samuel i. 21-28; Hebrews xii. 14-29; 2 Timothy i. and ii.; 1 John ii. 1-17.

SATURDAY, JANUARY 7th, 1928

HOME MISSIONS, AND THE JEWS

CONFESSION—Of our tendency to neglect home duties in seeking those that lie further afield.
Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.
Of our scepticism with regard to some parts of the home mission field; particularly of the possibility of spiritual revival, and the return of the Jews to the God of Jesus Christ.

PRAYER—For hearts large enough to realize the needs of all parts of the Mission Field, those close at hand as well as far distant.
That God may lead us to take seriously the affirmations of His Word and the Will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."
That He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

SCRIPTURE READINGS—Isaiah xli. 17-29; Romans viii. 1-17; James i. 12-27.

Reunion Notes.

The Universal Week of Prayer, 1928. January the Annual Week of opportunity for manifesting unity in prayer will be afforded from January 1st to 7th. In the universal letter of invitation we are reminded of the multiplication of Assemblies and Conferences. Their number increases at a rate we cannot follow. "But of what avail are all such efforts of human organisation, sincere and disinterested as their motives may be, if God Himself is not in the centre of all their programmes? And how can He be there if all those who call upon Him do not unite the best of their spiritual forces to ensure His presence?" The letter rightly stresses the need of spiritual revival "apart from the deepening of the spiritual life of individuals and of Churches." This may seem a strange statement, but it calls attention to the danger of selfishness in the spiritual life. We are too apt to consider our individual spiritual state and to bound our horizon by the spiritual well-being of our own Community. The world call rings in our ears—but have we ears to hear the cry of need from our own street, from our own parish, and from our own friends, who do not know and love the Lord Jesus Christ? Unless our love to Christ is truly missionary there can be no revival and we ourselves are called upon to be missionaries and witnesses of the Faith that saves us. During the Universal Week of Prayer, wherever it be observed, there will be a definite call to ask God to anoint all who join in its intercessions, to consecrate themselves to pray and work for the outpouring of the Spirit of God upon all Christian people and on those who know not the Lord, that the Kingdom of God and His Christ may be extended. Every Group of Christians is the centre of the Jerusalem from which the Gospel must be preached to those who know it not. If in the Spirit the week be organised, and not only organised but prayed for, we may look forward to blessing richer and greater than any we have shared in the past. Let this be our constant thought and prayer—Consecration to service for the revival which our God is willing and ready to give to a people prepared to accept the leading of His Providence and to do His Will.

Is it Peace? One for whom we have the greatest respect has written, that in his opinion the Revised Prayer Book will bring peace to the Church of England. He illustrates his contention by drawing attention to two events in the secular world. Every motorist breaks the law, because the speed limit is not observed by any one. The legalisation of new measures to bring the reasonable law breakers within the law will some day arrive. Until then the law will be ignored and only intolerable breaches will be brought before the Courts. Parliament recently enacted that no newspaper should publish accounts of divorce cases. This step was taken on account of the abuse of liberty by a number of papers. Immediately the law was passed the whole press obeyed its stringent requirements and there has been no divorce report in the newspapers. This Church Authority argues when the Prayer Book becomes law through the legalisation of a number of irregularities that are universal, and the permission of some irregularities that are wide-spread, the law-abiding instincts of English Churchmen will assert themselves and peace and order will be restored in the Church of England. The experience, gained by what he believes to be parallel cases in the civil domain, leads the writer to be most hopeful of the future. He desires peace in the Church and realises that without peace and law observance the witness of the Church of England is deplorably weakened.

The Mistaken Analogy We do not think that anything could better illustrate the state of mind of the advocates of the Deposited Book—widely known as the Bishops' Book—than the parallel we quoted. The non-significant breaches of the law of public worship that the Bishops' Book legalises are similar to the minor breaches of the speed laws. The significant breaches of the law which the Book seeks to legalise are instead of a condemnation and restriction of

significant practices, the very foundation of those practices which the Bishops have decided to suppress. The Book will make legal views of the permanent localised presence of Our Lord in the consecrated elements that cannot but lead to the adoration of the Elements as the Seat of the Presence. The Bishops wish to suppress the adoration of the Elements under the organisation of the Clergy, they avowedly allow the people to gather near where the Elements are kept and to worship the Presence in the reserved Elements—for that is the only explanation of many episcopal statements since the Bishops' Book has been published. The suppression of divorce reports under penalty was a root and branch measure directed against an evil which the law allowed. The Reservation provisions in the Bishops' Book legalise what the old Prayer Book disallowed and the Reformed Church condemned. The Book aims at curtailing certain excesses which were due to illegal practices by allowing the illegal practices, and by admitting the principles that lie behind them. What is more, there is no sign whatever that the law will be put into swift operation against those who have introduced the superstitious practices. And that which is without parallel in the civil sphere, we have many hundreds of the clergy who declare that they will not observe the restrictions placed upon them. All impartial thinkers will see the radical difference between the illustrations drawn from civil life and the facts of the Ecclesiastical environment in the Church of England.

Change of Doctrine The more the Bishops' Book is studied the more clear does it become that it involves a real change of doctrine. It restores the Mass—for what is the Mass but the sacrifice by a sacrificing priest of the Elements that have become the Body and Blood of Our Lord Jesus Christ? It is special pleading to assert that because the moment at which the supposed change in the Elements takes place, the prayer is not a Mass canon. Whether the change is the result of a sudden act or of a slow process is a matter of very little importance compared with the fact that the change has taken place. The whole prayer in its structure is meant to teach this, and when the defenders of the prayer state the right moment for the act of obeisance is when the prayer has ended, we see at once that the discussion on the non-Roman character of the prayer is merely a battle of words. It is the Mass that matters, and the obvious teaching of the alternative Communion Office is the doctrine of the Mass. The Reservation, with the grounds on which it is sanctioned, carries with it the permanent local Presence associated with the Elements as they "rest" in the Aumbry, in the neighbourhood of which the faithful congregate to realise the localised Presence and to do homage to it. We see in this a definite change of doctrine. This is the readmission into the worship of the National Church of teaching and practices that were deliberately rejected by the Reformation in England, and have ever since the death of Queen Mary found no legal place within the teaching of the National Church, which was and is in law a sister Church with the Reformed Churches on the Continent. The new Book, in the opinion of many of the ablest theologians, changes doctrines in vital respects, and for our part we agree that the reintroduction of mediæval doctrine alters the outlook of the National Church.

Man's attraction to localised Deity Very little is known of the Greek Church by the average Christian Englishman, who is, however, familiar with the story of the Old Testament and knows a little of the Church of Rome. Israel sinned by turning from the worship of the invisible God to the worship of divinities localised in carved objects. The Church of Rome worships Images and the Reserved Sacramental Elements. In the Greek Church, it is said, worship of the Reserved Elements is not practised, but worship of the Ikons or Sacred Pictures is universal. Underlying all these practices is the transfer of the worship from the Creator Who is universally and spiritually present, to divinity localised. We are aware of the specious arguments that state it is not the Elements or the image or the picture that is worshipped, but something they symbolise. Human nature cannot draw this distinction and we know that it does not. In some parts of the Roman Church it has been observed that the worship of the Reserved Host is abandoned for the worship of the Virgin Mary round whose images devout crowds assemble and worship. It is a law in the financial world that "bad money drives

out good," and a debased currency takes the place of the good currency. So it is with worship. What is low in man is appealed to by the localised object, and God, Who is a Spirit and must be worshipped in Spirit and in truth, is forgotten in the worship addressed to the local object. The Reformers with a true insight into the teaching of Scripture linked their worship with that of the primitive Church and cut themselves free from the superstitious growths of Mediævalism. The Bishops' Book—that is the Book presented by the Bishops to and adopted by the Church Assembly—restores the root principles that give rise to the perversion of worship in the past at a time when this perversion is practised in the National Church. It will really stimulate instead of suppressing this worship, which is opposed to Scripture and therefore the Book cannot be accepted by those who stand by the teaching of the Word of God.

The duty of Evangelicals. The National Church owes its position to the concurrence of the Nation with its teaching. Every Englishman has the legal right to maintain that no vital change of teaching should be made in its formularies so long as it remains an Established Church. And every Evangelical is bound in conscience to oppose the introduction into the teaching of any Church, as far as he has influence, of anti-Scriptural worship. The claims of Truth are paramount, and when Evangelicals are citizens of England—whether they be members of the Church of England or not—they are bound to use all the power they possess to prevent the National Church introducing rejected anti-Scriptural Mediæval worship into the services of the National Church. It may be painful, as it undoubtedly is painful for them, to appeal to the Houses of Parliament to throw out the Book. They have no option. The concordat accepted by Church and State gives this power to Parliament. On this point there is no doubt. Consequences of a serious character to the Church of England may follow the rejection of the Measure, but those who oppose are not responsible for the consequences. Those who promote the Book are the responsible parties, and when the Truth of God summons men in defence of this Truth they are bound at all costs to fight for the Truth and to guard against the inroads of error, which will promote false worship, untrue doctrine, and deface the Gospel the Church has to proclaim. The duty cannot be ignored. It must be discharged, and we ask all, who are convinced that essential Christian teaching is at stake, to leave nothing undone to prevent the catastrophe of the legalisation of Mediæval realisations of unscriptural teaching in the Church of the English people.

Lausanne. The Lausanne Conference has proved that the Spirit of Christ as a personal bond is stronger than the narrowness of Ecclesiasticism which keeps men apart. During the Conference the members united in common prayer, discussed questions as brethren; but when the request was made that they should unite round the Table of the Lord, it was found impossible for the Conference as a whole to meet in the Communion Service instituted by Our Lord as a bond of fellowship. In a critical review of the Conference contained in the *Gazette de Lausanne*, the writer contrasts the conception almost magical of the Greeks or Anglicans with the nation entirely spiritual and symbolical of the Lutherans. He sees that the diversities of views are too deeply anchored in the past and too firmly held at present for any proposed modification to be possible. "They are affairs of conscience and of the duty of thinking." On the other hand Spiritual unity is the ideal. This was revealed as existing at the Conference and corresponds to the aspirations of humanity which desires to see a League of the Churches as well as a League of Nations. "The Lausanne Conference has been a noble and great event, for while it by no means wished to ignore differences, it placed the accent in characteristics of resemblance and wished to multiply points of contact." No one who has read the various accounts of the Conference—much less any one who had been present at the meetings—can have failed to see that there is a Christianity which underlies all differences and this is the spirit of Christ, which manifests itself in various ways and bursts through conditions born of circumstances and development even in many directions. There is no hope of one Great Church, as some seemed to think, as the result of the Conference. There ought to be more brotherliness among those who, without knowing it, are one in Jesus Christ.

Home Reunion We deeply regret that Lausanne has made clear that the hopes of Home reunion, which seemed to be brighter, have become darkened. The Anglican movement has been stayed. We believe that the great majority of Anglican leaders wish it were otherwise, but the influence of Anglo-Catholicism has proved too strong for any practical attempt to bring together Episcopal and non-Episcopal Christianity in this Island. The deliberate action of the Greeks and those who sympathised with them was honest, but it proved that the Institutional views so strongly maintained are incompatible with the Evangelical ideals of freedom and union by surrender to the Lord Jesus Christ and faith in His saving power. The pre-Reformation conception that the Church makes the Christian and Union with the Church in the Apostolic Succession with "valid" ministry and Sacraments is necessary, was put forward by Greeks and some Anglicans, whereas the majority of the Congress held that union with Christ is Essential, and those who are so united constitute His Body the Church. We have feared this, and the Bishops' Prayer Book accentuates this view. Evangelical Christianity is not on its trial. God has proved it to be in accordance with His Will by its agreement with the teaching of the Scriptures and the manifold blessings He has bestowed on the labours of those who are attached to its teaching and are members of the Body of His Son. But Evangelical Christianity has to be more earnest, more devoted, more zealous for Truth, than it has been, and must remember that it cannot live on the achievements of its past, but by living more near the Great Head of the Church, it must bring forth the fruits of the Spirit in every department of life. We believe that before many years have passed the contrast between Reformed and Unreformed Christianity will become clearer. It behoves all Evangelical Christians to stand together and make their witness felt in the home land.

Greyhound Racing and Betting No vice to-day is so fruitful of crime and unhappiness as the vice of gambling. Social workers, magistrates, and police authorities are in agreement on the point. For every attack made on gambling ten are made on vices that are not nearly so insidious or difficult to describe in such a manner as to make those who indulge in them ashamed of themselves. Gambling has increased to an enormous extent and the "industry" supports thousands of men who live on the profits made by the indulgence in betting of their weaker brothers. The novel sport of greyhound racing owes much of its popularity to the opportunities it affords for betting. The large number drawn together in one place, the sensational arrangement of lights, the rapid thrill and the long period of waiting for the next race give every incentive to indulgence in the "sport" of gambling. And facts prove that this is the case and the various tracks are large seats of gambling activities. Young men and women are drawn into the vortex and the foundations of the habit are being laid. We have before expressed the opinion that the time has come for a well-informed crusade against the vice. It needs thoughtful preparation to show the moral unsoundness of betting and to bring home to the minds of others wherein the wrongfulness lies. It is well worth while doing this, for unless the mania be stayed it will undermine the moral sense of our people and will prevent their working honestly to the best of their ability to obtain their living. The vice is anti-social in its selfishness and in its inculcation of the beliefs that it is right to obtain from others that for which we make no return, and that chance, not industry, is the determining factor we should rely upon for our maintenance. We have no wish to decry sport. There is no necessary connexion between sport and betting.

Sunday Observance We are indeed thankful that the Sunday extension of dog racing with its accompanying betting orgy has been nipped in the bud. We believe that the vast majority of English people are thankful for this result. It is sad to find a public body discharging a trusted official who objected on conscientious grounds to doing unnecessary work on Sunday. Allowing that some of his duties are really necessary no effort has been made to prove that the action of the man was based on wrong estimates of what is and is not necessary. Every man has a right to his opinion on religious questions and the claims of conscience are paramount. We admit that men who are strong in their convictions as to the wrongfulness of all

work on the Lord's Day should not attach themselves to callings that for the protection of the public demand work on Sundays. But in the recent case the evidence shows that the victim was desired to do what was not essential, and he has been discharged from his employment for disobedience. That this should have occurred in Scotland proves how far we have travelled from our old and Scriptural ideals of the observance of the Lord's Day. We need to restore what is an inestimable benefit to the Nation, instead of making it hard for any man to avoid work on Sundays.

The Spanish Constitution An Assembly convened by the Spanish Directory is about to frame a new Constitution. We are not concerned with the political aspects of the Constitution. The Spaniards can have whatever form of Government that commends itself to them. Spain withdraws from the League of Nations, which requires religious liberty to be observed by all its members. The Roman Church in Spain has always protested against a State which makes the religion of every Spaniard, Roman Catholic, allowing religious toleration to be extended to those Spaniards who accept the teaching of Scripture and worship apart from the Roman Church. The Directory owes much of its influence to the support given it by the Roman Church, and many of the officials of the Directory have done all in their power to make the existence of Spanish Protestantism an impossibility. The comparative liberty they enjoyed before the Directory assumed office has been reduced to toleration, and there is more than fear that a vigorous attempt will be made to repeal the Article of the Constitution which extends tolerance of a limited kind to the Evangelicals who have suffered so much for their faith. We believe that the Directory is sensitive to the opinion of foreign nations on this subject, and the World's Evangelical Alliance has during its existence done much to secure for Spanish Evangelicals fair play from the State. We earnestly hope that those responsible for framing the new Constitution will be just enough to resist the pressure of the Roman Church, and to extend instead of curtailing the tolerance of our brethren. Spain is the one country in Western Europe that makes religious convictions opposed to that of the majority of its people something that must be suppressed. In its intolerance it is, strange to say, acting on the same lines as the Bolsheviists in Russia. The Land of the Inquisition has a great future before it if it accepts the ideas of liberty of conscience which alone can make a people great and progressive. The Council of the World's Evangelical Alliance carefully watches events in Spain and will use its influence to secure for Evangelical Spaniards the liberty to which they are justly entitled.

Ecclesiastical Titles We find a growing tendency to apply the word "Priest" and the prefix "Father" to ministers of religion. The Revised Prayer Book—which in many respects follows the liturgy of the Scottish Episcopal Church—changes the word Minister in the Scottish Rubric to "Priest" and perhaps it may vindicate itself on the ground of making the word uniform in its rubrics. And the Book claims to have tolled the death-knell of uniformity of worship in the National Church! Uniformity in one direction when sacerdotalism is taught is by no means neglected. And the growth of the practice of Auricular Expression and Spiritual direction by a "Priest" are undoubtedly the reasons why so many Anglo-Catholic Ministers desire to be called "Father." It adds to their authority and gives them a position they otherwise might find it hard to maintain in the minds of their adherents. It is a small matter in itself, but trifles show very clearly the tendency at work among men. We must get back to the simplicity of Christian brotherhood and remember that the highest honour any man can have is to be a minister to the spiritual needs of others. The passion for titles that imply authority is not in accordance with the mind of Christ, Who was among His disciples as one that serves. And the more we partake of this spirit the greater will be our usefulness among those to whom we commend the Gospel.

A Strange Fellowship The Parliament of Religions in Chicago proved a fiasco. It had objectionable features which made its repetition impossible. But bad as that was, in the eyes of the Christian world, it was much more tolerable than the curious exhibition of "Fellowship" at the City Temple. There in a central Christian Church, where many famous missionary sermons have been preached, Buddhist, Confucian, Hindu, Jew, Mahomedan and

Theosophist propounded their faiths. And a Christian was given equal opportunity to propound his beliefs. If Christianity be what Our Lord taught it to be, and the Apostles preached, we can only describe this medley platform as the very reverse of all He would wish to find in a building dedicated to His Service. And yet we cannot express surprise at the development there, when even among Churchgoers a belief exists that "one religion is as good as another as long as a man lives up to it." This is accompanied by the more general belief, "one form of Christianity is as good as another; the Reformation may or may not have been a mistake; it really does not matter whether a man is a Unitarian, an Evangelist or a Roman Catholic; what matters is his honesty of belief." We are convinced that this indifference to belief has behind it indifference to Truth and is the source of much of the apathy which we deplore. Certainly a meeting such as that held in the City Temple would never have been held if men responsible for its organisation had grasped the seriousness of the issues raised and the wrong done by allowing other faiths to be set forth in a Christian Church.

The Church of Rome The Bishop of Southwark and the Dean of St. Paul's represent two different types of mind. Both agree in believing that there is no probability of England returning to the Church of Rome. We agree with them, but do not think so lightly as they do of the "thin trickle of converts" which flows from the Protestant to the Roman Church. Nor are our eyes closed to the grave danger of at least a section of the Church of England joining the Church of Rome. When so many declare that with the exception of the doctrine associated with the Papacy itself the doctrine of Rome may be accepted by Anglicans, the danger is real. We are aware that for the present Union with the Greek Church is being put forward as the ideal to be followed by Anglicans. But we are convinced that when the teaching of the Greek Church is understood, that those under the influence of Eastern reunion will ask themselves—Why should we join the stagnant East instead of the West, of which we are a part? To close our eyes to a real danger is a grave mistake. Rome has a position in English life, her Church has a place in the public eye, and her teachings are viewed with sympathy that have had no precedents in the past since the death of Queen Mary. England will one day awake from the apparent stupor, and the convictions that are deeply written in her history and so deeply held by her men will assert themselves and prevent the domination of Rome over the Imperial race making itself felt. We can only injure ourselves in the Truth we hold by continuing our present drifting apathy.

The British Association Presidential Address Whatever may be thought of Association the conclusions reached by Sir A. Keith and set forth in his Presidential Address to the British Association the contrast in tone between his remarks and those of a recent President is welcome to Christians. There was nothing in the recent address that sneered at Theism or attacked Divine Revelation. It was a setting forth of a point of view held by Scientific men, many of whom are devout Christians. For it cannot be forgotten that very large numbers of Christians accept the conclusions he has reached without in any way feeling them to be incompatible with their faith in the Lord Jesus Christ, as their God and Saviour. Such men are among regular attendants and devoted members of all the Evangelical Churches. It may be that the opinions of the President will in the future be placed among the exploded hypotheses of science. Whether this be the case or not, it is deserving of notice that the facts are as we have stated. Science to-day has a tendency to exalt matter and mechanics as if they were everything. The Bishop of Ripon was right when he laid stress on the higher side of life. Man does not live by science any more than by bread alone. The need of mankind can only be satisfied by Christ and His Word. Forgetfulness of Him involves the break-up of Society and the triumph of something indistinguishable from Bolshevism. We see this. And the more we grasp the undoubted fact the more earnest we must be in preaching the Cross as the centre of man's hope.

Modernist Reunion The Editor of the *Modern Churchman* has propounded a Reunion scheme which is opposed to Papalist Reunion, but in his opinion is more attractive than any other reunion plan. He visualises a Church that will embrace all who profess and call themselves

Christians, from Roman Catholics to Quakers. He does not believe the Romans will have anything to do with the schemes, they can stand aside. All he wishes is the Spirit of Christ as the one qualification for Membership of the Church. We are at one with him in insisting on the importance of the Holy Spirit, but we cannot see how any Church can exist without belief and adhesion to the teaching of the New Testament. As we look back over the chequered history of the Church, we see how over-emphasis on the institutional side has killed the spiritual. It is possible to be institutionally a Christian and very far from Christ. It is possible to value the institution and to be a stranger to the Holy Spirit. We believe that those who know Christ through the Holy Spirit and acknowledge Him as Lord, Redeemer and God are one in heart, and that the cleavages that are now injurious will one day be a thing of the past. But we shall never see a creedless, sacramentless and officered universal Church!

Rev. H. Elvet Lewis

The Rev. H. Elvet Lewis resigns his office as Archdruid. Here we find a title that has nothing to do with a Pagan past and is recognised as compatible with Christian profession, for it simply asserts the continuity of Welsh culture with the past, and makes out a man as the most distinguished of his fellow students. Mr. Lewis has, in London, gathered round him a large congregation of Welshmen from all parts, and his ministry has been Evangelical in the best sense. A born poet and preacher, his words are set on fire by devotion to his Saviour, and the secret of his influence lies in his personal consecration to the service of his Saviour. He is a strong believer in the permanent hold of the Welsh tongue on the Principality. He is also much concerned about the spread of intellectual enlightenment among his countrymen. But his main enthusiasm is in his Church, and because he is convinced that Wales has a great mission as the preacher of Christ he wishes to do all in his power to extend her usefulness.

Dr. Carnegie Simpson and the Deposited Book

Dr. Carnegie Simpson in his Presidential Address to the Federal Council of the Free Churches proved that the Free Churches view with grave concern some of the features of the Deposited Book. Nevertheless, if the Book [illegible] opposition of Free Churchmen. It must be viewed in relation to the whole situation and the present condition of the Church of England. He was not satisfied with the assurances already given that the limits laid down in the Book would be observed and that the authorities would see that they were kept. While the limits in the Book—if faithfully kept—would not from his point of view subvert the character of the Church of England, he asked that before the Book be discussed in Parliament Members should see that substantial and sufficient guarantee is given to the Nation that the limits thus safeguarded will be effectively maintained if and when the Book is passed into law. The Federal Council passed a resolution stating that the final attitude of great sections of Free Churchmen will be determined by the adequacy of the guarantees that the Book, should it be allowed to pass, will fix the limits, not only of what is permissible, but of what is actually permitted in the Church of England. The Episcopate may make a definite statement that they will guarantee that the limits laid down in the Book will be rigidly maintained. We must wait and see.

Free Churchmen and The Church of England

Dr. Simpson said that if the Book passes the Free Churches will have more reason than ever for their distinctive witness than they have had for generations. We have pondered on this statement, which can only mean that the new orientation of the Church of England will be of a character that will weaken its Evangelical witness and will make wider the gulf between the National Church and the Free Churches. This is what we have always feared, and when the confirmation of our fears comes from one who advises that no frontal attack be made on the Book, we have strong ground for believing that the tendency we have recently observed of a drift from Home Reunion on the part of the National Church will be accentuated. It may not be wise for Dr. Simpson to pledge himself and his friends to a campaign against a Book which may be interpreted in a sense different from that it bears on its face; but it is certain that the acceptance and use of the Book will drive a wedge between the national and the Free Churches. This will be a disaster for British Christianity.

World Mission Notes.

China. All who desire to see the extension of the Kingdom of God fix their eyes on China, where the kaleidoscopic character of political events makes any prophecy of the return to mission normality most uncertain. The mission centres are without their missionary leaders, and it would seem that in some places the work is being faithfully maintained, and in others there has been practical abandonment of regular services. Opinions differ widely on matters that to us at home seem to demand unity of judgment, but the men on the spot, temperamentally and traditionally, take different points of view, and in accordance with what they see arrive at conclusions that are often contradictory. Some of the Missionaries adopt a Chinese standpoint, that the Chinese Church should be permitted to make use of Missionary resources in accordance with its own ideals, and that the settlement of the policy for the future should be in Chinese hands. There is always a cry for self-determination in every department of work in a nation when political movements are actively engaged in bringing about complete independence of outside control. But it cannot be forgotten that the Kingdom of God is very different from an earthly kingdom. It is international, or rather super-national, and the wisdom and experience of the past are part of the contribution of the Missionaries. The Churches at the base cannot allow those who represent them to see policies inaugurated that experience elsewhere has proved to be calculated to injure what all have at heart. Co-operation, not subordination, is the key to successful progress.

A Chinese Apologist. Dr. C. Y. Cheng has published through "The National Christian Council" a review of existing conditions. He writes with great ability, and concludes on a note of hope. He sees in the National Movement signs of life that clearly indicate a great future for the work of Christian enterprise. That is his main contention, and it is evident that he concludes, given a new national life in China, the Church will share in that national life, and as the life grows and expands, so the Church will grow. We see the hand of God in all political movements for the spread of His truth, but it is also true that anything like the subjection of the Gospel to political considerations carries with it dangers of a type that may well end in disaster. The teaching of European Christianity proves this. The life of the Church is supernatural, and it depends for all its growth on the Spirit of God. Dr. Cheng says "the Christian Church is neither a running dog of the political machine nor an institution that lives in water-tight compartments. It is not easy to draw the line. Discrimination and care must be exercised in dealing with such matters." The metaphors are mixed, and the gravest danger to which the Church in China is exposed lies in the fact that men who should be primarily preachers and teachers of the Word, use their position and training in the advocacy of political movements which they believe are for the well-being of their Nation. It is very easy to forget that the Kingdom of Christ is not of this world.

The Need of Prayer. Amid all the conflicting voices that are raised, it is our duty to place our trust in God and to plead with Him to give all those on whom responsibility for guidance rests a right judgment in all things. We cannot tell what may be permitted in the near future, and we can neither accept the verdict of optimists who think that the Missionaries erred in leaving their posts, nor the opinions of pessimists who believe that everything for which the Church of Christ stands has suffered an irreparable set-back. God rules, and the testing time has separated the faithful from the faithless. When in His Will the time comes for the resumption of work, the way will be made plain to those who wait on Him. We have long learned to distrust doctrinaire pronouncements that unless certain things happen failure must follow. We have seen so many changes that we cannot say what may next take place. It seems reasonably certain that Bolshevist influence has greatly weakened, and that the Chinese are now learning that nothing but ruin and desolation will follow

from accepting Moscow leadership. This is a cause for deep thankfulness, and we can only continue in prayer, asking God in His own way to open the path for the return of those to whom China owes a deep debt, and to guide them in their several stations to adopt the best means to evangelize the country.

The Crisis in The London Missionary Society The L.M.S. has a glorious past, and we deeply regret that its accumulated deficit of £78,000, and anticipated deficit this year of £25,000 have led the Society to declare that unless something is done at once the present operations cannot be carried on beyond December. The situation is serious, but Congregationalism has made up its mind that the facts must be faced, and the obstacles must be overcome. There is sufficient wealth in the Church to make the increase of £15,000 a year in annual income a matter of little difficulty, if every one does his and her duty. As the manifesto says, "We do not believe the resources of our Churches are exhausted. We do not believe that our Churches have ceased to care for those 'who are ignorant and out of the way,' and who need Our Lord's redeeming grace as much as we." We are thankful to see the note of redemption sounded in the appeal. Missionary work that aims at Christianisation without redemption is bound to be ineffective. When first things are put first then we can have hope that all will be well. We therefore trust and pray that the appeal that will be sounded throughout Congregationalism during the coming Autumn may be richly blessed and owned by God.

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Africa The problems of African Missions vary greatly, and in our attention to what is taking place in Central and Western Africa we are apt to forget the work in South Africa. It will be remembered that for the first hundred and fifty years of its existence the Dutch Reformed Church did very little Missionary work. Like the Church in India it was under the control of a Company that had its first duty to the white men in its employment. For the last hundred years the Church has been missionary, and the sum of £80,000 a year is raised locally in South Africa for the work of evangelizing the inhabitants of South Africa. It even extends its operation into the Western Sudan. It has a definite policy, training men and women missionaries and educates Native workers as pastors, teachers and evangelists. The native Churches cannot do much to contribute in their present condition of poverty to self support. The record of the Church during recent years in dealing with the racial problem proves that Dutch Christians are anxious that justice should be done to the natives. Only those who have lived in South Africa know what the native problem means.

Nigeria Few portions of the globe have undergone such changes in recent years as Nigeria, which has a population of more than twenty millions. Its commercial resources are enormous and its possibilities have only now been appreciated by statesmen. There are fourteen missionary societies at work, and the Protestant Christian community numbers about 700,000 and the Roman Catholics about 160,000. As is to be expected the greater portion of these are in the trade centres that have long been occupied by European settlers and missionaries. The Church Missionary Society has extensive work in the Protectorate and is responsible for the care of nearly one-third of the Protestant Community. Mahomedanism has penetrated a great deal of the country and is naturally an obstacle to missionary Christian work. But with the growing extension of effective justice and good administration opportunities for Christian expansion increase and the new educational policy gives a splendid opening. Already much pioneer work is being done in the interior.

Slavery in Nigeria Something like horror was felt throughout Great Britain when it was discovered that a form of domestic slavery is permitted in the Protectorate and that escaped slaves can be legally returned to their owners. No one seems to have believed this possible until a decision by two judges against one declared the law. It is not for us to discuss how the conditions arose—they were entirely unexpected, but as often happens law does not effect what it sets out to perform. We are thankful that steps will be at once taken to

put an end to slavery in every shape and form in the Protectorate. We sympathise with the desire to interfere as little as possible with native customs, but all administrators know that certain native customs—*e.g.*, the murder of twin babies—must be ended, and slavery is one of these. Now that the facts are known the traditional character of British administration will assert itself, and in spite of the limitations inherent in a protectorate, slavery will promptly be made to cease in Nigeria.

Wild Madagascar We are surprised from time to time to learn that in lands long supposed to be on the upward grade of civilisation, territories still remain untouched by higher influences. One such district is in Madagascar, and to the eye seems to be nothing but grimy rock, red earth and colourless grass. In the valleys there are villages inhabited by the Marefotsy—a tribe of criminals, thieves, murderers and garotters, "who slipped through the hands of the police, or vanished with swift foot to elude a well-merited punishment." The French have introduced some order into the district, but the characteristics of the inhabitants still assert themselves. They rob and murder whenever the chance comes their way. Among these folk the London Missionary Society has a number of native Evangelists who take their lives in their hands and have been able to found small Churches in villages that can only be reached after incurring great hardships and running the greatest risks. As the missionary, who says he is "fairly safe," writes of one of the evangelists, "he goes on for he believes in those Churches. He has seen them lift people out of the depths, and seen some of those people become the salt of the earth." Surely here we see a work that can only be maintained by a living faith in the Saviour.

The Bible Society We are thankful to find that our greatest newspaper, *The Times*, has devoted a leading article to the work of the British and Foreign Bible Society. No organisation is worked with more quiet efficiency with its ramifications throughout all the world. It exists for the one sole object—to circulate the Scripture of truth among people of all races and classes. During the past year it has added fourteen new languages to its list, and has provided Missionaries of all the Churches with the Word of God, without which their work would be handicapped. It has its workers in the loneliest parts of the Mission Field as well as in the most thickly populated districts. It sells its Bibles, Testaments and Scripture portions, for it believes that those who pay a little for a copy will value it and be led to read it. In a recent article in the Organ of the Bible Society it is stated "The Bible is a most neglected book, an almost unread book, in most of our Christian homes. One may hazard the guess that the majority of those who attend our churches and subscribe to Missionary and Bible Societies never open a Bible from one week's end to another—unless it be to help them to solve a cross word puzzle." We are not so pessimistic as the writer, but we think that there is considerable truth in the statement. Recently a lady who volubly discussed Christian Missions and had been away from home for some years confessed that she had no Bible with her! It is right to circulate the Bible—to read it is a duty incumbent on all Christians. The Colporteurs of the Bible Society owe their success to the fact that they are real students of the Word.

A Missionary Knight All who have ever heard of Dr. Wilfred Grenfell, of Labrador, are glad to find him honoured by the King. No Missionary of our time has had a more romantic life on the deep seas and in the lonely districts of the great fishing industry. He is a man who manages to get things done, and while others talk and plan he carries through the vision that calls him. His manly independence united with great humility has won for him the confidence of all who work with him, and his personal bravery and out-and-out consecration to the Master give him a hold over all with whom he comes in contact in his great Mission district. He has been made a Knight Commander of the Order of St. Michael and St. George—an honour conferred on great Empire Builders and administrators. He takes his place in one of the noblest of British orders of Knights, and those who form the body realise that in him they have as a companion one whose deeds for Christ have earned for him a stall in the chapel of St. Paul's Cathedral devoted to the order. The King has recognised a man among men.

and by so doing has sealed the verdict of Christian workers who have long reverenced and held in honour Sir Wilfred Grenfell.

The Officers' Christian Union The *Missionary Bulletin* of the Officers' Christian Union is always full of interest. Men who have served in the Army and Navy give themselves to Missionary work, and are helped by the prayers and gifts of their brother officers. There is a manly ring about the pages of the *Bulletin*. The portrait of the man in charge of a station in Belgian Kasada shows that an officer who served in the Royal Field Artillery and was awarded the Military Cross, has entered the higher service, where he labours with zeal. As we read the pages we find facts that had escaped our notice in other magazines—the letters describing Chinese events make terrible reading. The writer quotes the words of an American statesman, "He who would prescribe a panacea for all the ills from which China now suffers would be the greatest pathologist the world has ever seen. In the solution of this problem, as in that of any other difficult question, we must commence with a knowledge of facts, and not rely upon false premises, if we hope to arrive at an accurate conclusion." Dr. Edwards adds that he knows the panacea for China's ills—the Gospel of Christ.

Rome Pesth—Warsaw These two cities named together recall the two international conferences that have been held to deal with the Jewish problem. Dr. Mott said, "It would have been a collective crime not to come together and revise our thought and action in the face of the new situation throughout the Jewish world." The Jewish world changes and changes, and surprises meet the observer almost daily. It is no longer a homogeneous world bound together by race and religion. It is split up into parts, and its outlook has altered. At such a time the Church has a duty to present Christ to the Jews with an eagerness never before shown. Frankly, we do not believe that even the wisest of Conferences can lay down universal rules. Everything depends on the Missionary. It is satisfactory to note that after the Conference the newspaper reports brought many inquirers to the Mission Houses. One thing was made plain at the Conferences—to-day is the hour of opportunity.

Malta Mr. and Mrs. McBain after faithful service extending over twenty-two years have retired from the charge of the Haven Sailors, Malta. There the soldiers of the garrison have been accustomed to meet, and a wholesome Christian atmosphere was assured by the influence of a man who knew Malta well, and was anxious to do all in his power to command the saviour to the men. The institution owes its existence to the generosity of the late Dr. Wisely, whose son, Captain Wisely, maintains his father's benevolent attachment to the work. The future of religion in Malta is hard to forecast, and the strange spectacle of an English Member of Parliament being premier of the Ministry is only one proof of the changes in the administration of the island. The day will come when religious liberty will exist in fact as well as in theory in this self-governing colony. Mr. McBain has never lost an opportunity of seeking to attain this goal, and has given much valued help to the Alliance.

Religious Education in Spain The Spanish Directory has done all in its power to interfere with the freedom that existed to give Evangelical teaching in Evangelical schools. On finding that the decree ordering all teachers to have Government certificates could not be put in practice, its execution has been postponed, but the pressure of local authorities on the Evangelical schools has increased, and it is possible for the great majority of the schools to be closed administratively. If the law was put in operation against the Roman Catholic Schools or the State Schools a greater proportion would be compelled to close. The Evangelicals have no redress. Every one knows that the law is not impartially administered, but the directory forbids public discussion. The steady pressure of the Directory's policy makes the work of the Evangelical Churches increasingly difficult, but the Ministers and people faithfully stand together, and refuse to be intimidated. Carmen Padin is still in prison, and arrangements have been made for visits to her in Segovia by the Madrid Evangelicals. An appeal for her pardon and release has been lodged.

Books Worth Reading.

PRIVATE PRAYER IN CHRISTIAN STORY. By Jane T. Stoddart. (Hodder and Stoughton. 10s. 6d.)

There are many volumes devoted to the subject of Prayer, but none of them can have the appeal this volume will make to a very wide circle of readers. It is an amazing book, as much for its inspiring and uplifting witness to the energy of private Prayer in the experience of individuals as for the wide range of reading it exhibits in order, as Miss Stoddart states, "within the limits of a short historical narrative to show the workings of this power-secret, holy, and incalculable." The volume is rendered more attractive and readable on account of the bold type used, being altogether a book of permanent value to be recommended to all alike. It is a storehouse of incident and illustration as well as a story of the part Prayer has played since the earliest days in the lives of men who have not only attempted great things for God, but who, by Prayer, have achieved them. Two valuable introductory statements deal with "Old Testament preparation" and "New Testament Teaching and Example," the latter notable for its bearing upon the Prayer-life of Our Lord when on earth as revealing the chief sources of His strength. Throughout the pages of the volume Miss Stoddart summons to her aid the witness in the lives of men of widely separated churches, creeds and character, and quotes C. H. Spurgeon to demonstrate their unity at the mercy-seat. "Prayer," wrote C. H. Spurgeon, "has been universal among all the saints; there have been saints of different moulds and temperaments, but they have all prayed. . . . To-day you may meet with all sorts of Christians, holding many kinds of doctrines, but they all pray; and what is most curious, they all pray alike, too. . . . We are one at the mercy-seat."

Space forbids our doing full justice to Miss Stoddart's fascinating book by quoting as we should wish, but we hope to succeed in persuading many to procure it for themselves. We shall then have rendered service to both pulpit and pew. Particularly impressive are the references to Prayer in the Home, as also the examples from the Mission Fields. Many prayers are cited, the collation of which must have meant laborious research, which never loses sight of the main purpose of the volume—to show that Prayer is powerful not through the art of the ascetic, the learning of the theologian, or the emotion of the temperamental, but through the Holy Spirit. An interesting feature of the volume is the fact that it is dedicated to "My friend and Minister, Rev. R. C. Gillie, D.C.L."

CATHOLIC EVANGELICALISM—A Study in the Life and Teaching of St. Paul. By J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral. (Faith Bros., Ltd. 3s. 6d.)

An extensive literature on the life, work, and writings of St. Paul has been recently produced. The great work of Dr. Deissman has called wide-spread attention to the subject, and led to a study and interest of peculiar depth and force. This latest work from the pen of Dr. Simpson on the same subject comes at a time which makes it of special value to all students of Biblical and theological themes. The New Testament as the Rule of Evangelical Faith stands or falls as St. Paul's plan and authority as an Apostle of Christ is realised and accepted. As the author of this book says in his foreword: "It is now quite common to think of St. Paul as a somewhat eccentric interpreter, and in consequence to appeal from Paul to Christ." He goes on to say what it is of infinite importance to see and admit, that "He (St. Paul) is the regulative force in the New Testament. . . . . The Pauline Christ is the Christ of the New Testament, and the appeal from the New Testament to Christ is from the first unmeaning . . . . there is no other Christ."

The book is from first to last Evangelical, and furnishes a valuable index of what true Evangelicalism really is, a point of great importance to understand. The range of

thought given us by Dr. Simpson is very wide and comprehensive, dealing with aspects of the subject of up-to-date application in reference to modern thought and enquiry. The chapter on "*Conversion, as illustrated by the experience of St. Paul*," is of peculiar value, while those on *Social Ethics; Sex and Marriage; Theosophy and Spiritualism*, furnish much-needed and well-balanced direction as to questions now commonly debated, and by many inculcated to the overthrow of Evangelical Faith. A volume more practical, or more conducive to the strengthening and clarifying of faith in the teaching of New Testament Christianity, both as to its beliefs and practice, cannot be placed in the hand of those who seek to be safely guided into Truth in these days of doubt and perplexity. It is a book with a mission, one that will make its mark, and be fruitful in blessing to its readers.

THE PRAYER BOOK REVISED. By THE LORD BISHOP OF WINCHESTER. (Longmans. 4*s.* 6*d.*)

Dr. Woods knows what Evangelical teaching is, and it might be expected that a book written by him on the Deposited Prayer Book would show sympathy with a point of view he had held for many years. He has been one of the chief advocates of the Bishops' Book accepted by the Church Assembly, and in this volume he expounds his present point of view with clearness. The co-operation of Dr. Brightman—who is not responsible for the views of the author—gives confidence in the accuracy of statements made, and we may take it for granted that the apologia put forward is a fair account of the teaching of the Book as it strikes one who is responsible for its compilation.

The Bishop is anxious to prove that the Book is in accord with the best traditions of the undivided Church and of the Church of England. Everything depends on what we mean by the word "best," for the undivided Church, with its legacy from the dark ages, held much that had been deliberately rejected by the Reformation as untrue to the Word of God and founded upon inferences that have no justification in its contents. It would seem that for more than three and three-quarter centuries the Church of England has been following a tradition that is not the best, for the controversial portions of the New Prayer Book revert to what had been shown to be capable of a mediæval interpretation, opposed to Scripture teaching, and ever since has been rejected by the Church of England. It is, of course, possible that the few English Churchmen who hold the doctrine reintroduced into the Prayer Book may have followed the "best traditions," but it is hard to think that for all these centuries a Church sharing with the Reformed Churches the right of private judgment has been deliberately following second best traditions. It must never be forgotten that on the doctrine of the Mass the doctrine of the Eastern and Roman Churches is identical, and that a reversion to Eastern models may mean only an adoption of the Mass and all it connotes.

The Bishop tells us that the new consecration prayer is one and indivisible, and that the Church of England refrains from elaborate definition of the nature of the Presence or the nature of the sacrifice in the Holy Communion. But he informs us that a moment arrives when the ritual accompaniments of obeisance and adoration of the consecrated elements is to be practised. And this implies the Presence of Our Lord in the Elements, for otherwise should obeisance and adoration be paid? We are confirmed in this belief when we read that "there are some, perhaps many, to whom the knowledge that in this Church, or in that, the Holy Sacrament is, so to say, resting on its way to the house of sickness, brings help and inspiration in their prayers. I sympathise with them. It would be a foolish man and a foolish Church who would deny it, or them." Here we find again the teaching that Our Lord is with the bread and wine in the sacrament, *i.e.*, the sacramental elements that rest in the Aumbry, and by so resting brings help and inspiration to worshippers. And the opinions of the Bishop of Winchester on the sacrifice in the Holy Communion are somehow so presented that it is hard to know whether he believes the New Prayer teaches a representation of Calvary or a representation of the offering of Our Lord. Those who know the history of the editing

of the old prayer and the purposes for which the new has been framed can have little doubt as to its real significance.

We have not space to refer to many other questions treated by the Bishop, but we think his whole outlook may be judged by the following quotation: "Many prophets and righteous men—Newman, Keble and Pusey, as well as those already mentioned—have desired to see the things which we see, and have not seen them. Many others—Simeon, Venn, Ryle, Moule—if like their successors in Convocation, they could have been freed, not from their love and enthusiasm for truth, but from the prepossessions of the sixteenth century, would have rallied to this Catholic Evangelicalism." It requires great boldness to link these two types together. But there are some men so convinced that they are right and every one else wrong that the more paradoxical the statement may be the more it commends itself to them. And we regret to say that the writer of the words we have quoted proves that he does not understand or has forgotten that, what he calls "prepossessions," were convictions founded upon Bible study and acquaintance with Church History as great at least as that of the Bishop of Winchester. Incidentally he implies that the whole of Reformed Protestantism is wrong in its rejection of the Mass!

We are obliged to hold over until the next issue a review of Dr. ADOLF KELLER's important volume, entitled PROTESTANT EUROPE: ITS CRISIS AND OUTLOOK. (Hodder and Stoughton. 20s.)

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1

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